‘Asking Masomeen\textsuperscript{asws} for Needs’
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Abbreviations:

saww: - Sal la la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah
In the Name of Allah azwj the Beneficent, the Merciful. The Praise is for Allah azwj Lord azwj of the Worlds, and Blessing be upon our Chief Muhammad saww and his saww Purified Progeny asws, and greetings with abundant greetings.

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Summary:

Ahadith on similar topics to ‘Asking Masomeen asws for Needs’, i.e., seeking help (Saying ‘Ya Ali Madad’), use of Wasila (Shirk and Wasila), distributing sustenance and creation via miracles (Raziq o Khaliq) and present and watching (‘Hazir o Nazir’) –attributed to ‘Wali Allah’ (Appointed Guardians - from Allah azwj), and ‘Ghair Allah’ (who are and who are not) have already been presented, see the links below:

https://www.hubeali.com/articles/GhairAllah_Who_are_and_Who_Arent.pdf

The ‘Ghair Allah’, in particular, is a quite complex topic, as it is used in two meanings - 'لِغَيِّ اللَّهِ’ for seeking Wasila (intercession) of those who are not Appointed by Allah azwj, i.e., man-made idols, fake imams, but excluding those who are Nominated by Allah azwj as a Door/Path to Him azwj, i.e., Infallible Prophet as and Imams asws. The second meanings of 'لِغَيِّ اللَّهِ’ would apply when it comes to the Self of Allah “ذَاتِ اللَّهِ”, here ‘لِغَيِّ اللَّهِ’ would mean ‘not Allah’, i.e., the word ‘Allah’ is ‘لِغَيِّ اللَّهِ’ - not Allah azwj’s Self.

In this short article, we try to better understand, from the Book and Ahadith, the general practices of asking for needs (when supplicating) to Allah azwj and His azwj Appointed Walis asws, as the Muslim community is highly divided regarding its scope, falling into the following three categories:

(1) Beseeching and pleading (directly) to Allah azwj,
(2) Supplicating to Allah azwj through the rights (Bay-Haqqay/Wasita) of Muhammad saww wa Alay Muhammad asws,
(3) Asking for needs from Masomeen asws, as a Wasila (intermediary) e.g., while visiting their asws Holy Shrines, as well as when far away from their asws holy shrines.
Those Muslims belonging to (1) usually, confine their prayers, as per a Holy Verse of Sura-e-Alhamd (1:5) ‘You (alone) we worship; You (alone) we ask for help’. They overlook all those Verses of the Holy Quran which allow for the help through intercessors Appointed by Allah (e.g., 5:35, 21:28, 2:255, 20:109). These Verses emphasise the ‘Wasila’ which is Allowed by Allah (e.g., (O Allah I ask You through the rights of Muhammad and Ali and Fatima and Al-Hassan and Al-Hussain. There are many Ahadith which recommend asking for needs through the rights of Ahl Al-Bayt, for example:

For the ‘Rights’ of Muhammad and Ali and Fatima and Al-Hassan and Al-Hussain.

The Muslims with beliefs of (2) restrict the scope of their supplications to (1-2) and will deem the way of supplicating of the (3) as illicit and Shirk in Islam.

Those believers who are characterised into the (3) type, believe that the scope of the ‘Wasila’ is broader than the constraints drawn upon it by the (1-2) and one may also ask for needs from those who are ‘Designated’ by Allah as a Messenger to bring prayers to Allah azwj.

They (3) believe that the ones ‘Designated by Allah’ are ‘Hazir o Nazir’ (are present and listen to our supplication and give as treasures of Allah’s Will). An example of this doctrine is that Allah azwj Delivered some Messages to the Prophet sometimes directly on his Heart as well as through Angel Gabriel. Likewise, Prophet Muhammad communicated to Allah directly or asked Angel Gabriel to convey his greetings to Allah as and when deemed the most appropriate choice. For example, Allah azwj says:

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]

1 This is frequently observed in Mecca and Medina, where special teams are forbidding pilgrims from supplicating other than as per their beliefs - (1)

In the above Holy Verse, Allah\(^{azwj}\) Reveals who are the Authorised Guardians (Moula) to whom one can turn to for assistance. We learn from Rasool-Allah\(^{saww}\) about the 'وصایت المؤمنین' from the following Hadith:

و عليه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن أبي جملة، عن محمد الحلي، عن أبي عبد الله (عليه السلام)، قال: “إن رسول الله (صلى الله عليه و آله) عرف أصحابه أمي المؤمنين (عليه السلام) مرتين، و ذلك أنه قال لهم: أ تدرون من وليكم من بعدي؟ قالوا: الله و رسوله أعلم،

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

‘Abu Abdullah\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) introduced Amir-al-Momineen\(^{asws}\) to his\(^{saww}\) companions twice, and then (first) he\(^{saww}\) said to them: ‘Do you know the one\(^{asws}\) who is your guardian from after me\(^{saww}\)?’ They said, ‘Allah\(^{azwj}\) and His\(^{azwj}\) Rasool\(^{saww}\) know’.

He\(^{saww}\) said: ‘So Allah\(^{azwj}\), Blessed and Exalted has Said: then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4], Meaning Amir-al-Momineen\(^{asws}\), and he\(^{asws}\) is your guardian after me\(^{saww}\).

و المرة الثانية يوم غدير خم حين قال: ‘The one whom I\(^{saww}\) was the Master of, so Ali\(^{asws}\) is his Master’.

In the following Holy Verse, Allah\(^{azwj}\) Asks believers to seek forgiveness from Allah\(^{azwj}\) and from the Rasool-Allah\(^{saww}\):

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَن ْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لهُمُ الرَّسُولُ {لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا 4:64}

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]

Also the sons of Prophet Jacob\(^{as}\) (Yaqoob) said to their father\(^{as}\) to seek forgiveness for them, as Allah\(^{azwj}\) narrates in the Holy Quran:

قالُوا يا أبيا استغفِّرْ لَنا ذُنُوبنا إِنَّا كُنَّا حَاطِئِينَ {97}

(تأويل الآيات 2: 699/3).
They said, ‘O our father! Seek Forgiveness for us for our sins, surely we were erroneous’ [12:97].

Following this, as per several Ahadith, Prophet Muhammad \(^{saww}\) and Imam Ali \(^{asws}\), are the fathers of the believers, e.g., Imam Muhammad \(^{asws}\) Bin Ali \(^{asws}\) Bin Musa \(^{asws}\) says:

قال محمد بن علي ع لا حزن أن محذد و علياً مطيعاً من أنفسهما ما تطيهما أنت من نفسك

Muhammad \(^{asws}\) Bin Ali \(^{asws}\) said: ‘There is no doubt that Muhammad \(^{saww}\) and Ali \(^{asws}\) would give you what you give to them \(^{asws}\) from yourself'.

And in another Hadith:

و قال علي بن محمد ع من لم يكن والداً ذي محذد و علياً أكثر عليه من والدي نسبه فليس من الله في جل و لا حزن و لا قليل و لا كبر

And Ali \(^{asws}\) Bin Muhammad \(^{asws}\) said: ‘The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad \(^{saww}\) and Ali \(^{asws}\), than his own parents, so he isn’t from Allah \(^{azwj}\) in a Permissible, nor in a Prohibited, nor little, nor more'.

The believers of today are the orphans of Ahl Al-Bayt – in a hadith because they cannot see the Imam \(^{ajfj}\) of their time. (Hadith is given in footnote 7)

We draw our readers’ attention to the famous supplication of Rasool Allah, as per the instructions of Allah \(^{azwj}\), to Call upon Ali \(^{asws}\) in your need for help – the supplication of ‘Nad e Ali’ which has a very broad scope and can be recited under any difficult and distressed instant.

(Allah \(^{azwj}\) instructed His Prophet \(^{saww}\)): ‘Call Ali \(^{asws}\) who manifests wonders, you will find assistance for yourself in the difficulties. Every sorrow and worry will be removed, by your \(^{asws}\) Wilayah, O Ali \(^{asws}\)! O Ali \(^{asws}\)! O Ali \(^{asws}\)! 8 9

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4 ع قال موسى بن جعفر ع يعظم ثواب الصلاة على قدر تعظيم المصلي على أبويه الأفضلين محمد و علي

5 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8

6 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8

7 عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه في مسألته فهذا الجاهل مضطاع علواً هذا الجاهل مضطاع علواً هذا الجاهل مضطاع علواً هذا الجاهل مضطاع Uni نائباً عن علمائنا، وفقاً لما كانوا عليه في وقته الأعلى. بيان: قال الجزري: ففي الحديث: ألحقني بالرفيق الأعلى


9 Bihar Al Anwaar – V 19, The book of our Prophet \(^{saww}\), P 3 Ch 12 H 11
Finally, we find in many Ahadith that there are abundant supplications similar to Nad e Ali, where we direct our supplications directly to the Masomeen\textsuperscript{asws}. Some of those are cited here. For example we recite:

\textit{يَا رَسُولَ اللَّهِ يَا غَوْثِي يَا أَمِيَّةَ الْمُؤْمِنِينَ يَا غَوْثِي يَا فَاطِمَةُ بِنْتَ رَسُولِ اللَّهِ أَغِثْنيِ أَغِثْنيِ}

(I take refuge) O Rasool-Allah\textsuperscript{saww}, O my succour (support), O Amir-ul-Momineen\textsuperscript{asws}, O my succour, O Fatima\textsuperscript{asws}, daughter of Rasool-Allah\textsuperscript{saww}, help me (an extract).\textsuperscript{10}

In the following sections, further Holy Verses and Ahadith are presented in order to prove the legitimacy of the beliefs of (3) – in that one can ask for one’s needs from Allah\textsuperscript{azwj}, through the rights of Muhammad\textsuperscript{saww} and Aly Muhammad\textsuperscript{asws} as well as from Muhammad\textsuperscript{saww} and Aly Muhammad\textsuperscript{asws}.
Introduction:

We start with the following Holy Verse where Allah azwj Says, Pray to Me azwj and I azwj will Answer you.

Allah azwj Says: Supplicate to Me, and I azwj will Answer to you.

وَقَالَ رَبُّكُمُ ادْعُونِِ أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبُِْونَ عَنْ عِبَادَتِِ سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says: “Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]"

As per the above Hadith, when Masomeen asws supplicate to Allah azwj, Allah azwj Answers them asws.

Therefore, as per their asws Sunnah and depending on the conditions, one may direct his supplications to Allah azwj. For example:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah azwj Who is the all Hearing, the all Knowing, (Who Protects) from the accursed Satan.' In the name of Allah, the Beneficent, the Merciful. 12

Or one can pray to Allah azwj through the Wasita (Rights) of Masomeen asws, yes, one can, we take an example below:

Imam Abu Muhammad Al-Hassan asws said: to say before reading the Quran:

I seek refuge with Allah azwj
Praying to Allah^azwj^, through the Rights (Wasita) of Ahl Al-Bayt^asws^:

There are several supplications, as narrated from ahadith, about seeking needs through the rights (wasita) of Ahl Al-Bayt^asws^.

اَللهُمَّ إِنْ كَانَتْ ذُنُوبيَّ قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّ أَتِّوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبيِّ الرَّحمَةِ مُحَمَّدٍ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الحَسَّانِ وَ الحُسْنِ وَ الْأَئِمَّةِ (عليهم السلام)﴾

‘Our Allah^azwj^! If there were sins upon me, so I have bowed my face in Your^azwj^ Presence. So I divert myself to You^azwj^ by Your^azwj^ Prophet^saww^, a Prophet^saww^ of Mercy, and Ali^asws^, and Fatima^asws^, and Al-Hassan^asws^, and Al-Hussain^asws^, and the Imams^asws^.

Also:

Rasool-Allah^saww^ said: that the ‘الْكَلِمَاتِ’ (Words) which Prophet Adam^as^ was taught by Allah^azwj^ and through those ‘الْكَلِمَاتِ’ his^as^ repentance was accepted were (O Allah^azwj^ i^as^ ask You^azwj^):

يَتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ [5:35]

For the Rights of Muhammad^saww^ and Ali^asws^ and Fatima^asws^ and Al-Hassan^asws^ and Al-Hussain^asws^.

Praying to Ahl Al-Bayt^asws^ - as Intermediary (Wasila):

We have seen above that we call upon Allah^azwj^ to fulfil our needs, we also supplicate to Allah^azwj^ through the rights of Ahl Al-Bayt^asws^.

Can we supplicate to Ahl Al-Bayt^asws^ for right of Allah^azwj^? Of course we do and there are several examples where we supplicate to them^asws^ as they^asws^ are the Appointed Guardians of Allah^azwj^.

Below we start with a Holy Verse:

یَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ [5:35]

O you who believe! Fear Allah and seek ‘الْوَسِيلَة’ (the intermediary) to Him and strive hard in His Way, perhaps you would be successful [5:35]

Additional Holy Verses related to Wasila are given in Appendix I, and those Holy Verses forbidding Self-Made ‘Wasila’ are included in Appendix II.

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13 تفسير التفشي 1: 344
14 سلسلة المشهّرة ج: 7 ص: 99 H. 8843.
When we perform the Ziyarah of Rasool-Allah saww either at the holy grave or from afar, we recite:

وَإِنِّي أَتَيْتُ نَبِيَّكَ مُسْتَغْفًَرًا تَائِبًا مِّنْ ذُنُوبِيَّ-وَإِنِّي أَتَوْجَهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَرَحْمَتَهُ}

(O Allah azwj) And I have come to Your Prophet saww, repenting and asking for forgiveness for my sins, and I have turned to You saww through Your saww Prophet saww, the Prophet saww of Mercy, Muhammad saww (as a Wasilla to reach out to You saww)

And we then recite:

يَا مُحَمَّدُ إِنِّي أَتَوْجَهُ إِلَّا اللَّهِ رَبِّيّ وَرَبِّكَ بِكَ لِيَغْفِرَ لِذُنُوبِيَّ}

O Muhammad saww! I am turning to you saww for (the sake of) Allah azwj, your Lord saww and mine, through you saww, so that He saww may forgive my sins.

Then Imam asws said: If you have a request, turn to grave of the Prophet saww, behind your (left) shoulders (and) face the Qiblah, raise your hands and ask for your request. If you do this then there is more likely that your prayer is heard In-Sha Allah.15

In the above Ziyarah we learn that the intercession is used in both ways; reaching out to Allah azwj through the rights of Rasool-Allah saww, as well as reaching out to Muhammad saww through the Rights of Allah azwj.

Rasool-Allah saww says, we asws give to him who asks from us asws:

A poor 'believer' came to Rasool-Allah saww and asked for assistance, Rasool-Allah saww said: I saww can give (some monies) to you but you better go out and try to find work for yourself.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Alim Bin Mukram,

(It has been narrated) from Abu Abdullah asws having said: 'The (financial) state of a man from the companions of the Prophet saww became difficult, so his wife said to him, 'If only you would go to Rasool-Allah saww and ask him saww. So he came over to the Prophet saww. So when the Prophet saww

15 Kamil Al-Ziyarah’, written by Ibn Qulawayh Al-Qummi in the 4th century
saw him, said: ‘The one who asks us saww, we saww give to him, but the one who manages without (asking), Allah asw would Enrich him’.

فَقَالَ الرَّجُلُ مَا يَعْنيِ غَيِّي فَرَجَعَ إِلََ امْرَأَتِهِ فَأَعْلَمَهَا فَأَعْلَمَهُ النَّبِيُِّ ( صلى الله عليه وآله ) قَالَ النَّبِيُِّ ( صلى الله عليه وآله ) قَوْلاً كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سََّعَ النَّبِيُِّ ( صلى الله عليه وآله ) قَوْلاً لَكَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنِ اسْتَغْنَ أَغْنَاهُ اللَّهُ حَتََّ فَعَلَ الرَّجُلُ ذَلِكَ ثَلاَثاً

So the man said, ‘He saww did not mean anyone apart from me’. So he returned to his wife and let her know. So she said ‘Rasool-Allah saww is a ‘Bashr’ (person), so let him saww know of it’. So he went over to him saww. So when Rasool-Allah saww saw him, he saww said: ‘The one who asks us saww, we saww give to him, but the one who manages without (asking), Allah azwj would Enrich him’, to the extent that the man did that three times.

فَجَاءَ إِلََ النَّبِيِِّ ( صلى الله عليه وآله ) فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سََّعَ النَّبِيُِّ ( صلى الله عليه وآله ) قَوْلاً لَكَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنِ اسْتَغْنَ أَغْنَاهُ اللَّهُ حَتََّ فَعَلَ الرَّجُلُ ذَلِكَ ثَلاَثاً

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. So he ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

فَجَاءَ إِلََ النَّبِيِِّ ( صلى الله عليه وآله ) فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سََّعَ النَّبِيُِّ ( صلى الله عليه وآله ) قَوْلاً لَكَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنِ اسْتَغْنَ أَغْنَاهُ اللَّهُ حَتََّ فَعَلَ الرَّجُلُ ذَلِكَ ثَلاَثاً

So he came over to the Prophet saww and let him saww know how he had come to ask him, and how the Prophet saww made him hear (the advice). So the Prophet saww said: ‘I saww told you, the one who asks us saww, we saww give to him, but the one who manages (without asking), Allah asw would Enrich him’.

**Amir ul-Momineen asws Cures and the Revives the dead:**

In a similar way, Amir ul-Momineen asws would fulfil the needs of the people, when asked, Rasool-Allah saww said: I fear if saww reveal the miraculous traits and merits of Ali asw, people may start calling him asws, ‘lord’, as people call Isa as upon observing the miracles from him as (i.e., healing the incurables, reviving the dead) – Hence, Rasool-Allah saww, did not reveal to people those God Given Powers of Amir ul-Momineen asws.

فَإِنِِّ سََِعْتُ رَسُولَ اللَّهِ صلى الله عليه وَ آلِه يَقُولُ لَوْ لاَ أَنْ يََُرُّ بَِِلٍََ مِنَ النَّاسِ إِلاَّ أَخَذُوا التَُُّّابَ مِنْ تََْتِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ.

16 Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 7
And — I asws heard Rasool-Allah saww saying: ‘Had it not been that the exaggerators from my community would be speaking regarding you what the Christians said regarding Isa as Bin Maryam as, I saww would have said such words regarding you, not assembly would have passed by you except they would have taken the dust from your feet to be healed by it’. 17

Imam asws Supplicates to Syeda asws Bint e Muhammad saww for Cure:

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has said:

Abu Ibrahim asws (Imam Musa e Kazim asws) having said to me: ‘I have had fever for seven months and my asws son has had fever for twelve months and it has been increasing for us. I asws feel that it does not affect the whole body. Sometimes it affects in the upper part of the body and does not affect in the lower of it, and sometimes it affects in the lower part of it and does not affect in all of the upper body’.

I said, ‘May I be sacrificed for you. If you asws allow me, I would narrate to you asws a Hadeeth from Abu Baseer from your asws grandfather when he asws had fever, he asws sought help by the cold water. So he asws would take two pieces of cloth, one immerse it in the cold water and one on the body and rotate between them. Then he asws would call out until his voice would be heard at the door of the house: ‘O Fatima asws daughter of the Muhammad saww’. He asws said: ‘You have spoken the truth’.

I said, ‘May I be sacrificed for you asws. Have you asws not found a cure for the fever?’ So he asws said: ‘We asws have not found a cure for it except for the supplication and the cold water. I asws complained

17 Bihar ul Anwar, vol. 31, Seventy exclusive treats of Amir ul Momineen asws
of it, so Muhammad Bin Ibrahim sent a doctor to me for it. So he came to me with a medicine which made me vomit, so I refused to drink it, because if I vomit, all of my joints hurt'.  

Supplicating to Allah as well as to Masomeen asws:

Abd Allah Ibn Musa Al-Tabari narrated from Mohammed Ibn Ismail Ibn Mohammed Ibn Khalid Al-Barqi, from Mohammed Ibn Sinan Al-Sinani, from Al-Mufaddal Ibn Umar, who says:

One of our brothers complained to Abu Abdullah asws of his wife who was afflicted with the evil eye (Al-nazar wa Al-ayn), ailments of the belly and navel, pain in the head, and migraine. The man said: O son of Rasool Allah, she is still sleepless, and cries out all night. I am in distress for her crying and shrieking, so favour us and her with an invocation. Al-Sadiq asws said: When you have performed the obligatory Salat (prayer), stretch out your hands together to the Heavens and say humbly and submissively:

أَعُوذُ بَِِلاَلِكَ وَ قُدْرَتِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ مَِِّا أَجِدُ يَا غَوْثِي يَا اللَّهُ يَا غَوْثِي يَا رَسُولَ اللَّهِ يَا غَوْثِي يَا أَمِيَ الْمُؤْمِنِينَ يَا غَوْثِي يَا فَاطِمَةُ بِنْتَ رَسُولِ اللَّهِ أَغِثْنيِ أَغِثْنيِ

I take refuge in Your Sublimity, Your Power, Your Magnificence, and Your Sovereignty, from What I suffer. O my Succour, O Allah aswj, O my succour, O Rasool-Allah aswj, O my succour, O Amir-ul-Momineen asws, O my succour, O Fatima asws, daughter of Rasool-Allah aswj, help me.

ثم امشبع ببياد أَثْفَقُينَ عَلَى هَامَاتِكَ وَ تقول:

بَا مِن سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ سَكَنْنَ مَا بِي بْنُو الْأُمَلْجِكَ وَ فَرْجُكَ صَلِّ عَلَى مَهْدٍ وَ أَلِيُّ وَ سَكَنْنَ مَا بِي

O He in Whose trust is what is in the Heavens and what is in the earth calm what is in me by Your Strength and Your Power; Bless Muhammad saww and his family asws and calm what is in me.

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18 Al-Kafi, Vol. 8, H. 14535.
19 طب الأئمة عليهم السلام، ص: 73
Quran Says: Allah azwj Awards and do so the Ahl Al-Bayt asws

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: ‘Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping’ [9:59]

In another Verse, Allah azwj Says:

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74]

Also Allah azwj Says:

O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]

Amir ul-Momineen Ali asws Ibn Abi Talib asws says in a sermon:

O Salman: (the meaning of what) Allah azwj Says: And seek assistance from the patience and Al-Salat, the patient is Muhammad asw and the Al-Salat is my asws Wilayah (guardianship).20
Masomeen\textsuperscript{asws} help Allah\textsuperscript{azwj}:

Allah\textsuperscript{azwj} Helps everyone, but can Allah\textsuperscript{azwj} be Helped – with the ability which He\textsuperscript{azwj} has Bestowed upon His\textsuperscript{azwj} Servants – this means offering services in the Way and Cause of Allah\textsuperscript{azwj}.

Allah\textsuperscript{azwj} Says:

\begin{equation}
\text{وَلَيْ نَصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ 
ۖ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزر}
{22:40}
\end{equation}

\textit{And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]}

Also in another Verse, Allah\textsuperscript{azwj} Says:

\begin{equation}
\text{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ}
{47:7}
\end{equation}

\textit{O you those who believe! If you help Allah, He will Help you and Affirm your feet [47:7].}

Allah\textsuperscript{azwj} is Pleased with those who lend Him\textsuperscript{azwj}, see the Holy Verse (2:245) in the footnote.\textsuperscript{21}

Imam Hussain\textsuperscript{asws} and Martyrs of Karbala Helped Allah\textsuperscript{azwj}:

We recite in the Ziyarah of Imam Hussain\textsuperscript{asws}, as taught by Imam Jafar-e-Sadiq\textsuperscript{asws}:

\begin{itemize}
  \item Then go to the graves of the martyrs and greet upon them, and you should be saying, 'The greetings be upon you, O Rabbis. You all preceded us and we are following you and we are behind you and are your helpers. I testify that you are the helpers of Allah\textsuperscript{azwj}, and chiefs of the martyrs in the world and the Hereafter, you all helped Allah\textsuperscript{azwj} - just as Allah\textsuperscript{azwj} Said:
  \item \textit{Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? And Allah Straitens and Amplifies, and to Him you shall be returning [2:245]}
\end{itemize}
And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146] – you were neither weak nor calmed down until you met Allah\textsuperscript{azwj} upon the way of the Truth, and helped the Perfect Word of Allah\textsuperscript{azwj} - (an extract) \textsuperscript{22}

Therefore, if Rasool-Allah\textsuperscript{saww}, for example, is going to help a believer, that would be the Deed of Allah\textsuperscript{azwj}. To elaborate this, we present a Holy Verse below and some Ahadith in its interpretation:

\textbf{Amir ul-Momineen\textsuperscript{asws} encouraged his soldiers to help Allah\textsuperscript{azwj}:

وَ إِنَّ اللَّهَ إِذَا أَمْقَتَ قَوْمًا مِنَ السَّمَاءِ هَلَكُوا فِِ الأَّرْضِ فَلاَ تَأْلُوا أَنْ فُسَكُمْ خَيْاً وَ لَا حَوْلَ وَ لَا قَوَّةَ إِلَّا بِاللَّهِ

(Amir ul-Momineenasws said:) And when Allah\textsuperscript{azwj} Detests a people from the sky, they get destroyed in the earth, so do not think of yourselves as good, and the army being of good manners, nor the citizens as helpers, nor the Religion of Allah\textsuperscript{azwj} as strength, and carry it out in His\textsuperscript{azwj} Way what is obligated upon you all, for Allah\textsuperscript{azwj} has Empowered with us and you all what is is obligated upon us that we thank Him\textsuperscript{azwj} by our struggles, and we should help Him\textsuperscript{azwj} for what our strength reaches, and there is neither might nor strength except with Allah\textsuperscript{azwj}. (an extract) \textsuperscript{23}

\textbf{Allah\textsuperscript{azwj} Calls Rasool-Allah\textsuperscript{saww}'s deeds as His\textsuperscript{azwj} Deed:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَءً حَسَنًا

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

\textbf{From Amro Bin Abu Al Maqdaam,}

\textsuperscript{22} Al Kafi – V 4 – The Book of Hajj Ch 228 H 1
\textsuperscript{23} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 375
(It has been narrated) from Ali\textsuperscript{asws} Bin Al-Hussain\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} handed over to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} a handful from the sand with which to throw upon the faces of the Mushrikeen, so Allah\textsuperscript{azwj} Said: \textit{and you did not throw when you threw, but Allah Threw [8:17]}.’\textsuperscript{24}

الطبسي في (الاحتجاج): عن أمي المؤمنين (عليه السلام)، في قوله تعالى: فَلَمْ تَقْتُلُوهُمْ وَلَكِنْ اللَّهُ قَتَلَهُمْ وَ ما رَمَيْتَ إِذْ رَمَيْتَ وَ لَكُنَّ اللَّهَ رَمَى: «فَسَى فعل النبي (صلى الله عليه و آله) فعلا له، ألا ترى تأويله على غير تبليه».

Al Tabarsy in Al Ihtijaj –

‘From Amir Al-Momineen\textsuperscript{asws} (said) regarding His\textsuperscript{azwj} Words: \textit{So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw [8:17]: ‘He\textsuperscript{azwj} Named the deed of the Prophet\textsuperscript{saww} as being His\textsuperscript{azwj} deed. Do you not see that its explanation is upon other than its Revelation?’}\textsuperscript{25}

Can one ask for Rizq from Allah\textsuperscript{azwj} as well as from Masomeen\textsuperscript{asws}?

Here we present a Hadith from Imam Jafar-e-Sadiq\textsuperscript{asws}, when Abu Hanifa objected to him\textsuperscript{asws} for thanking Rasool-Allah\textsuperscript{saww} along with Allah\textsuperscript{azwj} after eating food.

كُنَّ الزُّوائِدِ لِلْكَرَاجُكِي ذُكِرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَاماً مَعَ الإِِمَامِ الصَّادِقِ جَعْفَرِ بْنِ محَُمَّدٍ فَلَمَّا رَفَعَ عَيْنَهُ مِ نْ أَكْلِهِ قَالَ الحَْمْدُ لِلَّهِ رَبِّ الْعالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَ جَعَلْتَ مَعَ اللَّهِ شَرِيكاً فَقَالَ لَهُ وَيَْلَكَ إِنَّ اللَّهَ تَعَالََ يَقُولُ فِِ كِتَابِهِ وَ ما نَقَمْوَ إِلاَّ أَنْ أَغْناهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِِ مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا ما آتاهُمُ اللَّهُ وَ رَسُولُهُ وَ قالُوا حَسْبُُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهِ لَكَ أَنِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لاَ سََعْتُهُمَا إِلاَّ فِِ هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَى قَدْ قَرَأْتُهُمَا وَ سََعْتُهُمَا وَ لَكُنَّ اللَّهَ تَعَالََ أَنْزلَ فِي وَ لَبِسَاهُمْ أَمْ كَلْتُ بَلْ رَأَيْتُ هُمْ بِفُلُوْهُمْ ما كَانُوا يَكْسِبُونَ

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq\textsuperscript{asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq\textsuperscript{asws} expressed gratitude like this: “I thank Allah\textsuperscript{azwj} who is the Sustainer of all worlds, O Allah\textsuperscript{azwj} this was a blessing from You\textsuperscript{azwj} as well as from Your Prophet\textsuperscript{saww}.”

Upon hearing this Abu Hanifa said: “O Abu Abdullah\textsuperscript{asws}! You have include ‘someone else’ along with Allah\textsuperscript{azwj}.”

\textsuperscript{24} تفسير العباسي 2 : 52/34
\textsuperscript{25} الاحتجاج: 250
\textsuperscript{26} بمداراً: 47 240
Imam Jafar-e-Sadiq\textsuperscript{asws} replied: “Be Careful! Allah\textsuperscript{azwj} Says in His Book(9:59)\textsuperscript{27}: “If only they had been content with what Allah and His Messenger had gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:"

And at another place Allah\textsuperscript{azwj} Says (9:74)\textsuperscript{28}: “......And they only stayed in opposition because Allah and His Messenger enriched them out of His grace......;.

After listening to these Verses from Imam Jafar-e-Sadiq\textsuperscript{asws}, Abu Hanifa said: “By Allah\textsuperscript{azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before.”

Imam Jafar-e-Sadiq\textsuperscript{asws} said: “No, it’s not like this! You have not only heard these Verses before but also have read them. However, Allah\textsuperscript{azwj} Says for you and people like you (47:24): “Will they then not meditate on the Qur’an, or are there locks on the hearts?” and Says (83:14)\textsuperscript{29}: “Nay, but that which they have earned is rust upon their hearts.\textsuperscript{30}

**One Supplicates to Imam Hussain\textsuperscript{asws} when Bidding Farewell:**

A ‘Zair’ (visitor) recites the following words of a Hadith, in Karbala, when bidding farewell to Imam Hussain\textsuperscript{asws}:

أَت َيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَابْنَ رَسُولِهِ وَإِنِِّلَكَ عَارِفَ وَبَِِقِّكَ مُقِرٌّ وَبِفَضْلِكَ مُسْتَبْصِرر وَبِضَلاَلَةِ مَنْ خَالَفَكَ مُوقِنر

I submit to you\textsuperscript{asws}, O love of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} and the son\textsuperscript{asws} of His Messenger\textsuperscript{saww}, while I believe in you\textsuperscript{asws} (your status), testify your\textsuperscript{asws} rights, am endowed with insight into your merits, am certain about the corruption of those who opposed you\textsuperscript{asws}, and while I believe in the path of guidance on which you\textsuperscript{asws} are. May I sacrifice my father, my mother, and myself for you\textsuperscript{asws} (an extract).\textsuperscript{31}

A ‘Zair’ (visitor) also says:

أَت َيْتُكَ زَائراً عَارِفاً بِحَجَّةِ مَعَاذِيَةِ لَأَعْدَائِكَ مَوَالِياً لِأَوْلِيَائِكَ - فَاشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا مَوْلاَي

I have come to you\textsuperscript{asws} to perform your Ziyarah while I believe in your\textsuperscript{asws} rights, I am the enemy of your enemies, and I befriend your\textsuperscript{asws} friends. Therefore, intercede for me with your Lord, O my master.

\textsuperscript{27} 9:59
\textsuperscript{28} 9:74
\textsuperscript{29} 83:14
\textsuperscript{30} 47:24
\textsuperscript{31} Kamil Al-Ziyarah, Ch. 79, h, 3
Asking Masomeen\textsuperscript{asws} for Needs

أَتَيْتُكَ وَافِداً زَائِراً عَائِذاً مَِِّا جَنَّتُ عَلَى نَفْسِي وَاحْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِشَفِيعاً فَإِنَّ لُكَ عَلَى الْلَّهِ مَقَاماً مَعْلُوماً وَ أَتْ عَلَى اللَّهِ وَجِيهر

I have come to your\textsuperscript{asws} Ziyarah as your\textsuperscript{asws} guest, seeking refuge from my crimes against myself and (from) the weight which I am carrying on my back. Therefore, intercede for me with your Lord\textsuperscript{azwj}, for verily you\textsuperscript{asws} have a known rank with Allah\textsuperscript{azwj} and you\textsuperscript{asws} are distinguished with Allah\textsuperscript{azwj}. 32

Additional example of supplications, from Ahadith which a Zair recites at the holy shrines, (extracts) related to our topic, are given in Appendix III.

Masomeen\textsuperscript{asws} fulfil our Needs, through the Divine Powers:

أَحمَدُ بْنُ محَُمَّدٍ عَنْ أَبيِ عَبْدِ اللَّهِ الْبَْْقِيِّ يَرْفَعُهُ إِلََ أَبيِ عَبْدِ اللَّهِ قَالَ: إنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ اسََْهُ الأَْعْظَمَ عَلَى ثَلاَثَةٍ وَ سَبْعِينَ حَرْفاً فأَعْطَى آدَمَ مِنْهَا خََْسَةً وَ عِشْرِينَ حَرْفاً وَ أَعْطَى نُوحاً مِنْهَا خََْسَةَ عَشَرَ حَرْفاً وَ أَعْطَى مِنْهَا إِبْرَاهِيمَ ثَََانِيَةَ أَحْرُفٍ وَ أَعْطَى مُوسَى مِنْهَا أَرْبَعَةَ أَحْرُفٍ وَ أَعْطَى عِيسَى مِنْهَا حَرْفَينِ وَ كَانَ يُُّيِي بهِِمَا الْمَوْتَى وَ يُبِّيْهِ بهِِمَا الأَكَمَهَ وَ الأَبَصَ وَ أَعْطَى مَُْهَا التََّينِ وَ سَبْعِينَ حَرْفاً وَ احْتَجَبَ حَرْفَا لِئَلاَّ يُعْلَمَ مَا فِِ نَفْسِهِ وَ يُعْلَمَ مَا فِِ نَفْسِ الْعِبَادِ.

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, raising it to, ‘Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made His\textsuperscript{azwj} Magnificent Name to be upon seventy-three letters. He\textsuperscript{azwj} Gave twenty letters from these to Adam\textsuperscript{as}, and twenty-five of these to Noah\textsuperscript{as}, and eight of these to Ibrahim\textsuperscript{as}, and four of these to Musa\textsuperscript{as}, and two of these to Isa\textsuperscript{as}, and he\textsuperscript{as} used to revive the dead by these two, and cure the blind and the leper, and He\textsuperscript{azwj} Gave seventy-two of these to Muhammad\textsuperscript{saww}, and Veiled one letter, lest he\textsuperscript{saww} would know what is within himself\textsuperscript{saww} and what is in the selves of the servants’’. 33

Reviving of the dead by the Prophets\textsuperscript{as} and Imam\textsuperscript{asws}:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِِ كَيْفَ تَُْيِي الْمَوْتَىۖ قَالَ أَوَلََْ تُؤْمِنْ قَالَ بَلَىَٰ وَلََٰكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيِْ فَصُرْهُنَّ إِلَيْكَ ثَُُّ اجْعَلْ عَلَىَٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثَُُّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزر حَكِيْمٍ

And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: “Or do you not believe?” He Said: Yes (I am), but to reassure my heart’. He Said: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]

32 Kamil Al-Ziyara, Ch. 104, h, 2
33 بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج, ص: 209 H.3
In a lengthy Hadith, (Allah \textsuperscript{azwj} told Ibrahim to leave the dead birds on four mountains) So whenever you\textsuperscript{as} want that they should come to you\textsuperscript{as}, call them with the Great Name (باسم الأك), they would come to you\textsuperscript{as} swiftly, by the Permission of Allah \textsuperscript{azwj} the Exalted” (an extract). \textsuperscript{34} Also see the Holy Verses [36:78-79] for further such examples.

**Who can be a ‘Wasila’?**

There are several Holy Verses (Appendices I-II), where the concept of Wasila is Revealed by Allah \textsuperscript{azwj}. However, who can be one’s Wasila and how to recognise them? These are the ones Nominated by Allah \textsuperscript{azwj}, i.e., Rasool-Allah \textsuperscript{saww}, and those who do not give their opinion but only speak under the Command of Allah \textsuperscript{azwj}, (Imams \textsuperscript{asws}) as per the following Verse:

\[
\text{لا يُسِيقُونَهُ بِالْقَوْلِ وَهُمْ يَأْمُونُ يَعْمَلُونَ} \quad \text{(21:27)}
\]

_They speak not until He had Spoken and they are only acting by His Command [21:27]_

**Who are ‘Wali’ (Master) Besides Allah \textsuperscript{azwj}?**

Allah \textsuperscript{azwj} Says in the Holy Quran, that Allah \textsuperscript{azwj} is Wali/Moula, so is Rasool-Allah \textsuperscript{saww} (Wali/Moula), and the One (is Moula) who gave the Zakat while in Ruku (that is Ali \textsuperscript{asws} Ibn Abi Talib \textsuperscript{asws}, as agreed by all historians that Ali Ibn Abi Talib \textsuperscript{asws} gave the ring in Zakat to a beggar while in the Ruku) - **Holy Verse 5:55**\textsuperscript{35} And Allah \textsuperscript{azwj} Says: When Allah \textsuperscript{azwj} and His Rasool \textsuperscript{saww} (messenger) have decided an affair (for them) 33:36\textsuperscript{36}, so no one should dispute that:

**Asking Needs and supplicating to those who are present?**

All Ahl Al-Bayt \textsuperscript{asws} were martyred, one by one, so they \textsuperscript{asws} are Alive from that point of view. Holy Quran clearly says, martyrs are not dead, but you don’t realise it.

\[
\text{وَلاَ تَحْسَبُنَّ الْأَنْبِيَّتِينَ فِي سَبِيلِ اللَّهِ أَمْوَاتًا} \quad \text{(3:169)}
\]

_And think not of those who are martyred in the way of Allah as dead but, they are alive being sustained in the Presence of their Lord (3:169)._

\textsuperscript{34} تفسير العيّاشي: 1: 477

\textsuperscript{35} إِنَََّّا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آَمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيَؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

\textsuperscript{36} وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لهَُمُ الِْْي َرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاًلاً مُبِينًا
In the following two Verses Allah^{azwj} says that the martyrs are aware of the affairs of those who they have left behind:

فَرِحِينَ بَِِا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لََْ ي َلْحَقُوا بهِِمْ مِنْ خَلْفِهِمْ أَلاَّ خَوْفر عَلَيْهِمْ وَلاَ هُمْ يََْزَنُونَ {170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {171}

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171].

Further information can be found in another write-up, please visit:


Our supplication to the Masomeen^{asws}:

We say in Ziarat-e-Imam^{asws}:

آنتم نورنا و آنتم جاهنا أوقات صلاتنا و عصمنا بكم

'You^{asws} are the elevated Noor which is surrounding us when we offer Salat and through you^{asws} is our salvation.'^{37}

Masomeen^{asws} are the ‘Mashiya Allah’ (the Will of Allah^{azwj}), so they^{asws} only desire what Allah^{azwj} Wishes and in accordance with His^{azwj} Will.

Masomeen^{asws} only wish What Allah^{azwj} Wishes:

Amir ul-Momineen^{asws} says: Allah^{azwj} is so Elevated and Magnificent that it is inappropriate that He^{azwj} would Himself perform such tasks, therefore He^{azwj} refers those tasks to Himself^{azwj} which are conducted by His angels and His Prophets^{as}, on His^{azwj} behalf as they act purely on His^{azwj} instructions. Thus, Allah^{azwj} has Decided to create, among His creations some Angels^{as} and Messengers^{as}, and for whom Allah^{azwj} Says:

^{37} Bihar-ul-Anwar, vol. 91, pg. 38
Thus a devotee’s soul will be taken away by the kind angels whereas a sinner’s soul is removed by the angels of wrath (22:75).\(^{38}\) Indeed, the tasks of His\(^{azwj}\) trustees are His\(^{azwj}\) tasks. As Allah\(^{azwj}\) Says:

You would never desire for until and unless Allah wants it (76:30),\(^ {39}\) And Says: Who carried out ‘Amal-ul-Salay’\(^{40}\) is a Momin\(^ {41}\) (21:94).

(An Extract from a long sermon of Amir-ul-Momineen\(^{asws}\), see the complete one http://hubeali.com/articles/Questions-of-Zanadiqa-on-Quran.pdf\(^ {42}\)

Rasool-Allah\(^{saww}\) Prayed to Allah\(^{azwj}\) to Give him a Helper:

In the following Holy Verse, Rasool-Allah\(^{saww}\) supplicates to Allah\(^{azwj}\) to Send from Himself\(^{azwj}\) a persist helper. It is important to note that Rasool-Allah\(^{saww}\) supplicated to Allah\(^{azwj}\) for a ‘helper’ who would be from Allah\(^{azwj}\). And Allah\(^{azwj}\) Narrates that in the following Verse:

\[\text{وَقُلْ رَبِّ أَدْخِلْنيِ مُدْخَلَ صِدْقٍ وَأَخْرِجْنيِ مُِرَجَ صِدْقٍ وَاجْعَلْ لِ مِنْ لَدْنَكَ سُلْطَانًا نَصِيًا} \quad \{80\} \]

And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go (towards an) exit (that is) a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

Ibn Shehr Ashub, from the book of Abu Bakr Al Shirazy –

Ibn Abbas said, ‘And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80], said, ‘Allah\(^{azwj}\) Answered the supplication of His\(^{azwj}\) Prophet\(^{saww}\), so He\(^{azwj}\) Gave him\(^{saww}\) Ali\(^{asws}\) Bin Abu Talib\(^{saww}\) as a (Divine) Authority to help him\(^{saww}\) against his\(^{saww}\) enemies’.\(^ {43}\)

In the rest of the article we will give examples where supplications were made to Masomeen\(^{asws}\):

\(^{38}\) الله يصطفى من الملائكة رسله ومن الناس إن الله سبحانه يحيى يبعز (22:75)

\(^{39}\) وما نستندا إلى أن بناء الله إن الله كأن علما حكيمًا (76:30)

\(^{40}\) Belief in Wilayat (mastership) of Masomeen\(^{asws}\).

\(^{41}\) من يعذب من المظالم ولله يوم القيامة ليس لهم (21:94)

\(^{42}\) Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90, Page-98

\(^{43}\) النافع 2: 67، شروى الخليل 1: 348/9 479
Calling Amir ul-Momineen\textsuperscript{asws} for Help (Nad e Ali):

وَ عَنْ عِكْرِمَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ قَالَ: قَالَ لِ النَّبِيِّ ص ي َوْمَ أُحُدٍ أَ مَا تَسْمَعُ مَدِيََكَ فِِ السَّمَاءِ إِنَّ مَلَكاً اسَُْهُ رِضْوَانُ يُنَادِي لاَ سَيْفٌ إِلَّا ذُو الْفَقَارِ وَ لاَ فُتْحٌ إِلَّا عَلِيٌّ. 

And from Ikrimah, from Ali\textsuperscript{asws} having said: The Prophet\textsuperscript{saww} said to me\textsuperscript{asws} on the day of Ohad: 'Are you\textsuperscript{asws} not hearing your\textsuperscript{asws} praise in the sky? The Angel whose name is Riswan is calling out: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali\textsuperscript{asws}."

قَالَ وَ يُقَالُ إِنَّ النَّبِيَِّ ص نُودِيَ فِِ هَذَا الْيَوْمِ نَادِ عَلِيّاً مَظْهَرَ الْعَجَائِبِ تََِّدْهُ عَوْناً لَكَ فِِ الن َّوَائِبِ كُلُّ غَمٍّ وَ هَمٍّ سَي َنْجَلِي بِوَلاَيَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ. 

He said, 'And it is said that the Prophet\textsuperscript{saww} called out during this day: 'Call Ali\textsuperscript{asws} the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your\textsuperscript{asws} Wilayah, O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}!'\textsuperscript{44 45}

In the famous supplication book, Mafati ul Jinan by Sheikh Abbas Qummi, a longer version of ‘Nad e Ali’, is compiled\textsuperscript{46}.

A Believers Pleads to Amir ul Momineen\textsuperscript{asws}:

فَقَالَ عَلِيٌّ عِلْيَ الْمُؤْمِنِ، فَوَجَدْتُ فُلَانًا وَ أَنَا أَتََِّّمُهُ بِالنِّفَاقِ - وَ حَرَّمْتُهُ - وَ ضَيَّقَ عَلَيْهِ ف َنَادَانِِ الْمُؤْمِنُ: يَا أَخَا رَسُولِ اللَّهِ وَ كَشَّافَ الْكُرَبِ عَنْ وَجْهِ رَسُولِ اللَّهِ، وَ قَامِعَ أَعْدَاءِ اللَّهِ عَنْ حَبِيبِهِ، أَغِثْنيِ وَ اكْشِفْ كُرْبَتِِ، وَ نََِّنيِ مِنْ غَمِّي، سَلْ غَرِيمِي هَذَا لَعَلَّهُ يَُِيبُكَ، وَ يُؤَجِّلُنيِ، فَإِنِِّ مُعْسِرر. 

Ali\textsuperscript{asws} said: 'Last night I\textsuperscript{asws} passed by so and so, son of so and so, the Momin, and I\textsuperscript{asws} found so and so – and I\textsuperscript{asws} used to accuse him of hypocrisy – to have clung to him (Momin) and straitening upon him. He (Momin) called out to me\textsuperscript{asws}, 'O brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and remover of the distress for the face of Rasool-Allah\textsuperscript{saww}, and suppressor of the enemies of the Lord\textsuperscript{azwj} (who is) from His\textsuperscript{azwj} Beloved! O Ali\textsuperscript{asws}! Help me and remove my distress, and rescue me from my grief. Ask this creditor of mine, perhaps he will answer to you\textsuperscript{asws}, and he would respite me, for I am insolvent!'"(An extract)\textsuperscript{47}

\textsuperscript{44} Bihar Vol-20 Page-73. Also see: Mastadruk alWasail, vol. 15, page 583 and Misbah al Kafami. Page-183
\textsuperscript{45} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 11
\textsuperscript{46} زاد الله - مفاتيح الحنان، ص: 429
\textsuperscript{47} Tafseer Imam Hassan Askari\textsuperscript{asws}, Hadith, 54.
This pleading of a Momin to Amir ul-Momineen Ali\textsuperscript{asws} Ibn Abi Talib\textsuperscript{asws}, is very similar to that of ‘Nad e Ali’ and neither Ali\textsuperscript{asws} nor Imam Hassan Askari\textsuperscript{asws}, found anything inappropriate in his asking for help approach.

And in (the book) ‘Al-Khisaal’ – By his chain from Ali\textsuperscript{asws} in the four hundred Ahadith, said: ‘And the one from you who gets lost during a journey, or fears upon himself, let him call out,

\begin{quote}

يا صالخ أيوني فإن في إخواني من الجن جببا يسمى صالحا يسيع في البلاد لحكايتك تفضيّا نفسي، فإذا سمع الصوت أجاب و أرشد الصلاً منكم و خمس دأبته
\end{quote}

‘O Salah (Jinn)! Help me’, for among your brethren from the Jinn there is a Jinn named as ‘Salih’, roaming around in the country to your places, anticipating for himself (in service) of you all. Whenever he hears the voice, he answers and guides the lost ones from you and withholds his animal (from straying)’.

Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} (Al-Askari\textsuperscript{asws}): ‘A man came to Al-Taqi\textsuperscript{asws} and said, ‘Help me, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} for my father has died suddenly, and there were a thousand Dinars for him and I cannot get to it, and there are a lot of dependants for me’.

He\textsuperscript{asws} said: ‘When you have prayed the night (Al-Isha) Salat, then send Salawaat upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} one hundred times, for him (your father) to inform you with it’.

\begin{quote}

فقال إذا صلى العتامة صل على محمد و آل محمد مائة مرة ليخبرك به
\end{quote}

When the man was free from that he saw his father (in a dream) indicating to him (whereabouts) of the wealth. When he took it, he (father) said, ‘O my son! Go with it to the Imam\textsuperscript{asws} and inform him\textsuperscript{asws} my story, for he\textsuperscript{asws} has instructed me with that’.

\begin{quote}

فقال لبابة الذئب أخذ المال وأتى أبا جعفر وقال الحمد الله الذي أكرمه و اصطفاك
\end{quote}

When the man woke up, he took the wealth and came to Abu Ja’far\textsuperscript{asws} and said, ‘The Praise is for Allah\textsuperscript{azwj} Who Honoured you\textsuperscript{asws} and Chose you\textsuperscript{asws}!’
And in a report of Ibn Asbaat – ‘And when that (happened) he (Imam\textsuperscript{asws}) was five years old, except that he did not mention the death of his father (Imam Ali Al-Reza\textsuperscript{asws}).\textsuperscript{50}

In another lengthy supplication, we recite:

O Muhammad\textsuperscript{saww}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{saww}! Help me, for you\textsuperscript{asws} two are my helpers, and suffice me for you\textsuperscript{asws} both are sufficient for me! O my Master\textsuperscript{asws}! O Master\textsuperscript{asws} of the time, the relief! The relief! The relief! Help me! Help me! Help me!

\textsuperscript{51}

A Supplication Taught by Imam Ali Al-Reza\textsuperscript{asws} and Al-Hujjat Al-Qaim\textsuperscript{asws}:

Two Cycles – You should recite in each Cycle, Opening of the Book (Surah Al Fatiha) up to \textsuperscript{(It is)} \textit{You we worship and You do we seek Assistance (from)} \textsuperscript{[1:5]}. Then you should be saying one hundred times, \textsuperscript{(It is)} \textit{You we worship and You do we seek Assistance (from)} \textsuperscript{[1:5]}. Then complete the recitation of (Surah) Al-Fatiha, and after it you should recited (Surah Al Ikhlas – 112) one time, and supplicate after these two.

You should be saying, ‘O Allah\textsuperscript{azwj}! The affliction is mighty, and the concealment is relaxed, and the covering is removed, and the earth is constrained, and the sky is preventing, and to You\textsuperscript{azwj} O Lord\textsuperscript{azwj} is the complaint, and upon You\textsuperscript{azwj} is the dependance during the difficulties and the ease.

O Allah\textsuperscript{azwj}! Send Salawaat upon Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, those we are Commanded with obedience to them\textsuperscript{asws}, and hasten, O Allah\textsuperscript{azwj}, their\textsuperscript{asws} relief by their\textsuperscript{asws} Qaim\textsuperscript{asws}, and manifestation of his\textsuperscript{asws} strength.

\textsuperscript{50} مناقب آل أبي طالب عليهم السلام (لابن شهرآشوب)، ج، ص: 391

\textsuperscript{51} الموارد الكبير (لاي الشهيد)، ص: 591
Asking Masomeen\textsuperscript{asws} for Needs

O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Suffice me, for you\textsuperscript{asws} two are sufficient for me. O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Help me for you\textsuperscript{asws} two are my helpers. O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Protect me for you\textsuperscript{asws} two are my protectors.

O my Master\textsuperscript{asws}! O Master\textsuperscript{asws} of the time!’ – three times. ‘The relief! The relief! The relief! Help me! Help me! Help me! The security! The security! The security!’\textsuperscript{52}

Also, in the Salat prescribed by Imam Al-Reza\textsuperscript{asws}, one recites, as part of a supplication towards the end:

And manifestation of his strength . O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Suffice me, for you\textsuperscript{asws} two are sufficient for me. O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Help me for you\textsuperscript{asws} two are my helpers. O Muhammad\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Ali\textsuperscript{asws}! O Muhammad\textsuperscript{asws}! Protect me for you\textsuperscript{asws} two are my protectors.

O my Master\textsuperscript{asws}! O Master\textsuperscript{asws} of the time!’ – three times. ‘The relief! The relief! The relief! Help me! Help me! Help me! The security! The security! The security!’\textsuperscript{54} (and extract)

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\textsuperscript{52} المزار الكبير (لاين المشهدي)، ص: 590

\textsuperscript{53} (1) تقديم ما يدل على ذلك في الحديث 1 و 4 من الباب 44 من أبوب إعداد، و تقديم ما يدل على صلاة أخر مثل صلاة الدوامين، والولد في الحديث 7 من الباب 28 من أبوب الاحضار، و صلاة نهية المسجد في الباب 42 من أبوب أحكام المساجد، صلاة أربع ركعات بعد صلاة العيد في الباب 6 من أبوب صلاة العيد، و صلاة ركعتين في مسجد الرسول في الحديث 10 من الباب 7 من أبوب صلاة العيد.

\textsuperscript{54} وسائل الشيعة، ج: 185, ص: 590.
APPENDIX I:

Holy Verses on the Wasila

بِنَاهْ أَيُّهَا الَّذِينَ آمَنُوا أَنْتُمْ آتَفُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ [5:35]

O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

In the above Holy Verse, Allahazwj Says to Approach Him through a ‘Wasila’, Muslims may have different interpretations for the above Verse as per their beliefs and inclinations. A Hadith from Salman Al-Farsi ra is presented below:

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهي، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى السعدي، عن أبي ممّام، عن سلمان الفارسي (رضي الله عنه)، عن أمير المؤمنين (عليه السلام)، في قول الله تعالى: فَلَنَّ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مِنْ عِنْدَهُ عِلْمُ الْكِتَابِ قال: «أنا هو الذي عنده علم الكتاب»، وقد صدقه الله، وقد أعطاه الوسيلة في الوصية، ويا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Kareyzy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A’ala Al Sa’alby, from Abu Tameem, from

Salman Al-Farsi ra (narrates) from Amir-Al-Momineenasws (Aliasws Ibn Abi Talibasws) regarding the Words of Allahazwj Blessed and Exalted Say: ‘Suffice with Allahazwj as a Witness between me and you and the one with whom is the Knowledge of the Book [13:43]: ‘I (Aliasws) am the one with whom is the Knowledge of the Book. And Allahazwj Ratified it, and Heazwj has Given it the intermediary (الوسيلة) in the Commandment. And the community will never be devoid of an intermediary to it and to Allahazwj, so Heazwj Said: O you who believe! Fear Allah and seek the intermediary to Him [5:35].’

وَلَا تَنْفَعُ الْشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّى إِذَا فَرَغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ [34:23]

And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, ‘What is that which your Lord Said?’ They say: ‘The Truth. And He is the Exalted, the Great’ [34:23]
الله لا إله إلا هو الحي القيوم لا تأخذه سليمة ولا نومه إلا ما في السماوات وما في الأرض من ذا الباقي يشفع عنه إلا بإذنه يعلم ما بين أيديهم وما خلقهم ولا ييبتون شيء من علمه إلا إذا وَّى

(2:255)

Allah is He besides Whom there is no god, the Ever-living, the Selfsubsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His;

Who is he that can intercede with Him but by His permission? He Knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. [2:255]

There are several other Verses which suggest use of ‘Wasila’, i.e.

{20:109}

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]

{53:26}

And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

{21:28}

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

{43:86}

And those they are supplicating to from besides Allah possess no power of intercession, except one who testifies with the Truth and they know (him) [43:86]
Allah azwj Permits His azwj Rasool saww's Intersession:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءَوْا فَاسْتَغْفَرُوا اللَّهَ وَالرَّسُولَ لَوَجَدُوا اللَّهَ تَوَابًا رَحِيمًا {4:64}

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]

وَلَوْ أُنْهِمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلََ اللَّهِ رَاغِبُونَ {9:59}

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: ‘Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping’ [9:59]

يََْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بعْدَ إِسْلاَمِهِمْ وَكُفِّرَ بعْدَ إِسْلاَمِهِمْ وَهُمْ يَمُتْرَكُوا ۖ إِلَّا أَنْ أَعْتَنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۖ فَإِنَّ يَتَّوَّبُوا يَلْبَسُوْهُمْ عَلَيْهِمْ عَذَابًا أَلِيمًا فِِ الدُّن ْيَا وَالآْخِرَةِ وَمَا لَهُمْ فِِ الأَْرْضِ مِنْ وَلٍِّ وَلاَ نَصِيٍ {9:74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74]
APPENDIX II:

Holy Verses forbidding Self-Made ‘Wasila’

They, those they are calling (as per their wish), seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

Also,

Surely, Allah does not forgive that anything (one) had associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin (4:48).

These Holy Verses clearly indicate if someone makes ‘something’ out of one’s own desire a ‘Wasila’ - which is not from Allah, so that would be a grave sin (Shirk).

And most of them do not believe in Allah except they are associating others (with Him)

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama’at, from Abu Baseer and Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah (Imam Jafar-e-Sadiq) regarding the Words of Allah Mighty and Majestic [12:106] And most of them do not believe in Allah except they are associating others (with Him). He said: ‘He obeys the Satan from where he does not even know, so he associates (commits Shirk)’.

\[56\] Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3
(It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic [12:106] And most of them do not believe in Allah except they are associating others (with Him). He asws said: ‘This is the Shirk (association) of obedience, and it is not Shirk (association) of worship’. And about the Words of the Mighty and Majestic [22:11] And among men is the one who worships Allah superficially. So he asws said: ‘The Verse was Revealed regarding a man, then it occurred also to be regarding his followers’. Then I said: ‘Everyone who establishes anyone besides you asws, so he is from the ones who worships Allah azwj superficially?’ So he asws said: ‘Yes, and it is purely that’.57

57 Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4
APPENDIX III:

Supplications at the Holy Shrines

In the Ziyarah of Amir ul-Momineen 

I testify that you are the (embodiment of) purity; you are pure and purified. O Wali of Allah and Wali of His Messenger, I testify that you announced (the decree of Allah) and you fulfilled (your duties). I testify that you are the side of Allah (the nearest to Allah), you are the gateway to Allah, you are the Face of Allah through which He is approached, you are the friend of Allah, and you are the slave of Allah and the brother of His Messenger. I have come to visit you because of how great your position and status is with Allah and His Messenger. I have come to visit you seeking nearness to Allah, requesting salvation, seeking refuge with you from the fire which the likes of me have deserved, for my own crimes against myself.

I have come (solely) to you and to your son, the heir after you - referring to the Imam of the time - with the blessing of Haqq (the Divine Truth) and with hope in no one else. My heart is submissive to you, I follow your commands, and I am determined to support you. I am a slave of Allah and your servant, ready to obey you. I have come to you as your guest, seeking perfection of my status with Allah.

O my master! You are the one whom Allah has ordered me to obey and (to whom Allah) has exhorted me to be loyal, and whose grace (Allah) has manifested for me. He has guided me to loving you and has given me the desire to visit you and to ask for (the fulfilment of) my needs next to you.
You are the members of the household whose devotees are blessed. Those who come to you asws will not be disappointed and those who desire you asws will not lose. However, those who antagonise you asws will not achieve success. I cannot find anyone more beneficent than you asws with whom to seek refuge. You asws are the family of Mercy, the Pillars of the religion, the Support of the earth, and the blessed Tree (an extract). 58

In the Ziyarah of Imam Ali asws Ibn Musa asws we recite:

بِأَبيِ أَنْتَ وَ أُمِّيِ أَتْيُكَ زَائِراً وَافِداً عَائِذاً مَّا جَنَّتُ بِهِ عَلَى نَفْسِي وَ احْتَطَتْ عَلَى ظَهْرِي فَكُنْ لي شِفِيعاً إِلَى رَبِّكَ يَوْمَ فَقْرِي وَ فَاقِثَيْنَ إِنَّكَ عَلَى اللَّهِ مَقَاماً مَّحْمُوداً وَ أَنْتَ وَجِيهر فِィ الدُّنْيَا وَ الآخِرَةِ

May I sacrifice my father and mother for you asws. I have come to your asws Ziyarah, as your asws guest, seeking refuge from my crimes against myself and (from) the weight which I am carrying on my back. 59 Therefore, intercede for me with your asws Lord azwj on the day of my need and poverty, for verily you asws have a Praised Status with Allah azwj and you asws are distinguished in this life and in the Hereafter with Allah azwj. 60

We recite in Janat ul Baqi, the following:

فُكُونُوا لِ الشُّفَعَاءِ فِى سُفْعَاتِهِمْ وَفُدْتُ إِلَيْكُمْ إِذْ رَغَبْتُ عَنَّكُمْ رَغْبَاتِي عَلَى الدُّنْيَا وَ أَحْتَمَأْنَا آيَاتَ اللَّهِ هُزُواً وَ اسْتَكْبَرُوا عَلَنَاها

Therefore, intercede on my behalf, for I have come to you asws while the people of this world have abandoned you asws, have mockery the signs of Allah azwj, and have turned away arrogantly from you asws (an extract). 61

58 Kamil al-Ziyarah, Ch. 11, h, 2
59 Sins
60 Kamil al-Ziyarah, Ch. 102, h, 1
61 Kamil al-Ziyarah, Ch. 15, h, 2